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Editor : **Nur-ud-Din Muneer**

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Editor
NUR-UD-DIN MUNEER

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The Shape of Things to Come

(Promised Messiah's Dreams, Visions & Revelations)

English translation by Muhammad Zafrullah Khan

Revelation Urdu :

Why do you hesitate in accepting the Messiah whose resemblance to the original Messiah has been affirmed by God, while you call eminent physicians by that title and also bestow it upon handsome people (*Fateh Islam title page*).

Our lord and master the Holy Prophet (on whom be the peace and blessings of God) has prophesied that a time would come when the Muslims would acquire a strong resemblance to the Jews. Then a man of Persian origin would teach them the faith over again. Had faith ascended to the pleiades that man would have brought it down from that height. Through divine revelation the purport of this prophecy has been expounded to me to the effect that Jesus, son of Mary, was also a teacher of faith who appeared fourteen centuries after Moses. Now it so happened that when about 1400 years had passed after the advent of the Holy Prophet (on whom be the peace and blessings of Allah) the Muslims developed the same characteristics which the Jews had developed so that the prophecy might be fulfilled in their case also which had been made by the Holy Prophet (on whom be the peace and the blessings of God). In consequence, God Almighty, of His perfect power has sent for them the like of Jesus as a teacher of faith. *(Fateh Islam pp. 13-15 footnote).*

Revelation (Persian)

Proceed joyfully for the time has arrived and the feet of the Muslims have been planted firmly on a high tower. (Urdu) God will set all thy affairs right and will bestow on thee all that thou desirest. I shall manifest My flash and shall raise thee with My power and shall spread thy blessings till kings shall seek blessings from thy garments. A warner came into the world and the world accepted him not but God shall accept him and will demonstrate his truth with

powerful assaults *(Anjam Atham pp. 51-62)*,

Revelation (Arabic):

You certainly are the Messiah, son of Mary, from Me: and you have been sent so that the Promise made aforetime by your Lord of Honour may be fulfilled. His promise is bound to be fulfilled. He is the Truest of the true. *(Anjam Atham p-80)*

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I am anxious every moment that the Christians and we should come to some settlement. My heart is rent with the contemplation of the worship of a mortal man. I would have expired long ago under the burden of this grief had not my Lord, the Strong and Powerful, comforted me with the assurance that in the end God's Unity will be victorious. Other gods will be destroyed and false gods will be cut off from their godheads. The worship of Mary will die off and the death of her son will now be established. God Almighty says: If I were to will so, I would cause Mary and her son Jesus and all that are on the earth to perish. He has now determined to put an end to the worship of both. That aspect of theirs will now perish and no one will be able to save them. All those evil faculties which were prone to accept false Gods will also perish. There will be a new earth and a new heaven. The days are approaching when the sun of truth will rise from the west and Europe will recognise the true God. Thereafter the door of repentance will be closed, for those who wish to enter will have entered eagerly and only those will remain outside who are in love, not with light, but with darkness and whose nature is sealed off.

The time is near when all religions will perish except Islam. All weapons will be broken save the heavenly weapon of Islam for it will neither be broken not will it be blunted till it has broken all Anti-Christ tendencies to bits. The time is near that the true Unity of God, which is felt even by the dwellers of the desert and by the illiterate, will spread through all regions. On that day there will remain no artificial atonement nor an artificial god. A single stroke of God will frustrate plans of disbelief, not by any sword, nor by any gun, but by bestowing light on eager souls and by illuminating pure hearts. Then will there be an understanding of all that which I say (Announcement of Jan. 14, 1897 pp 1-2).

Hearken, all ye people, this is the prophecy of Him Who has created the heavens and the earth. He will spread this community in all lands and will make it prevail over all through reason and argument. He will spread this community in all lands and will make it prevail over all through reason and argument. The days are coming and are near when this will be the only faith to be mentioned with honour in the world. God will bless this faith and this Movement in an extraordinary way and will frustrate everyone who designs to destroy it. Its superiority will be maintained till the Judgment Day.

Bear it in mind that no one will descend from heaven. All our opponents, who are alive today, will die and their children will die and their children's children will die and no one of them will see the son of Mary descending from heaven. Then they will be so puzzled that the time of the dominance of the cross had elapsed and the world had taken on another aspect and yet Jesus, son of Mary, had not descended from heaven. Then all men of understanding will discard this doctrine

altogether and those who wait for Jesus to descend from heaven, whether Muslims or Christians, will give up their waiting in hopeless despair and disgust and there will be only one religion and one leader. I have been sent to sow the seed and the seed has been sown by my hand. It will now grow and flourish and no one will be able to hinder it.

(*Tazkirah tus-Shadatain pp 64-65*).

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God has informed me that the calamity which He has named an earthquake will be a sample of the Judgment Day and will be severer than that which has happened before. Although the word used is earthquake yet it is quite possible that it might be some other calamity which possesses the quality of an earthquake. It will be a severe calamity more ruinous than that which has gone before which will affect buildings also. God Almighty has informed me that that earthquake will happen in my lifetime and will constitute a clear victory for me and a large number of people will join my Movement and it will be a heavenly sign in my support. God will Himself descend in My support and will demonstrate such works as the world has not seen before. People will come from long distances to join your Movement. That earthquake will be greater than the previous one and resemble the Judgment Day and will bring about a revolution in the world. God says He would come when hearts are hardened and people feel secure against an earthquake. He says that He will come secretly at a time when people would be busy diligently with their affairs. Then suddenly the calamity will descend when the people will imagine that they are secure against any such calamity. It will be time of spring. The sun will appear in the morning of spring and will set in the evening of autumn. There will be mourning in many houses, for the failure to recognize the signs of the time. (*Zameema Braheen Ahmadiyya Part V, pp. 93-94*).

Jesus son of Mary has been so glorified that four hundred million people worship him and monarchs bow down to him. I have supplicated that I should not become a subject of deification like Jesus and I am sure that God Almighty will so ordain. But He has repeatedly told me that He will glorify me greatly and will put my love in the hearts of people and spread my Movement throughout the earth and will make my sect prevail over all other sects. He has conveyed to me that my followers will excel so much in knowledge and insight that they will confound all others with the light of their truth and their reasoning and their signs. Every people shall drink of this fountain and this Movement will spread with great force and will flourish and encompass the whole earth. There will be many obstructions and many trials but God will remove all of them and will fulfil His promise. Then, O ye who hear, remember all this and make secure these prophecies in your boxes, for these are the words of God which shall one day be fulfilled.

(*Tajalleyat-i-Ilahiyya pp. 21-22*).

Persian:

Tread joyfully that your time has approached and the feet of the Muslims have been planted firmly on a high tower. (Urdu) Holy is Muhammad, the chosen one, Chief of all the Prophets. God will set right all your affairs and will bestow upon you all that you desire. The Lord of hosts will direct His attention to this. The purpose of this sign is to establish that the Holy Quran is the Book of God and the

(*Continued on page 12*)

The Identify of

IBLIS AND SATAN

Two verses of the Holy Quran with Commentary

و اذ قلنا للملائكة اسجدوا لادم فسجدوا الا ابليس

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ابى واستكبر و كان من الكافرين

Translation :

And remember the time "when we said to the angels, 'Submit to Adam,' and they all submitted. But Iblis did not. He refused and deemed himself too big; and he was of the disbelievers. (2 : 35)

EXPLANATION :

The word Iblis is derived from Ablasa which means, (1) his good or virtue decreased ; (2) he gave up hope or despaired of the mercy of God ; (3) became broken in spirit ; (4) was perplexed and unable to see his way ; and (5) he was prevented from attaining his wish. Based on the root meaning of the word, Iblis is a being which contains little of good and much of evil and which, on account of its having despaired of God's mercy owing to its disobedience, is left perplexed and confounded and unable to see its way. Iblis is often considered identical with Satan, but is in some cases different from him. Iblis, it must be understood, was not one of the angels because, whereas he has been here described as disobeying God, the angels have been described as ever 'submissive' and obedient' (66 : 7). God was angry with Iblis because he too was commanded to serve Adam but he disobeyed (7 : 13). Moreover, even if there was no separate commandment for Iblis, the one for angels must be taken to extend to all beings because angels being the custodians of the different parts of the universe, the commandment given to them automatically extends to all beings. As stated above, Iblis is really an attributive name given, on the basis of the root meaning of the word, to the Evil Spirit opposed to the angels. He has been so named because he possesses the attributes enumerated above particularly the quality of being deprived of good and of being left bewildered in the way and of despairing of God's mercy. That Iblis was not the Satan spoken of in 2 : 37 is apparent from the fact that the Qur'an mentions the two names side by side wherever the story of Adam is given, but everywhere a careful distinction is observed between the two. Wherever it speaks of the being who, unlike the angels, refused to serve Adam, it invariably mentions the name Iblis, and wherever it speaks of the being who beguiled Adam and became the

means of his being turned out of "the garden" it mentions the name 'Satan.' This distinction, which is significant and which has been maintained throughout the Qur'an, in at least ten places (2 : 35, 37 ; 7 : 12, 21 ; 15 : 32 ; 17 : 62 ; 18 : 51 ; 20 : 117, 121 ; 38 : 75) clearly shows that Iblis is different from the 'Satan' who beguiled Adam and who was one of Adam's own people. Elsewhere, the Qur'an says that Iblis belonged to a secret creation of God and unlike the angels, was capable of obeying or disobeying God (7 : 12, 13).

فازلهما الشيطن عنها فاخرجهما مما كانا فيه و قلنا
اهبطوا بعضكم لبعض عدو ، و لكم فى الارض
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مستقر و متاع الى حين .

Translation :

But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said, 'Go forth hence; some of you are enemies of others and for you there is an abode in the earth and a provision for a time. (2 : 37).

EXPLANATION :

The first two clauses of the verse mean that a satanic being enticed Adam and his spouse from the place in which they were placed and thereby deprived them of the comfort they enjoyed. As explained in 2 : 35 the being who beguiled and brought trouble on Adam was Shaitan and not Iblis, who is spoken of as refusing to serve Adam. So Shaitan does not here refer to Iblis, but to someone else from among the people of Adam's time who was his enemy. The inference is further supported by 17 : 66 according to which Iblis could have no power over Adam. The word Shaitan is of much wider significance than Iblis, for whereas Iblis is the name given to the Evil Spirit who belonged to the Jinn and refused to serve Adam, there-after becoming the leader and representative of the forces of evil in the universe, Shaitan is any evil or harmful being or thing, whether a spirit or a human being or an animal or a disease or any other thing. Thus Iblis is a 'satan', his comrades and associates are 'satans' enemies of truth are satans' misehievous men are 'satans,' injurious animals are 'satans' and harmful diseases are 'satans'. The Qur'an, the Hadith and Arabic literature are full of instances in which the word 'satan' has been freely used about one or all of these things.

Seeking Knowledge is the Duty of every

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MUSLIM

A Tradition of the Holy Prophet (peace and blessings of God be on him)

The Holy Prophet (peace and blessings of God be on him) is reported by Hazrat Anas bin Malik, to have said "It is the duty of every Muslim man and woman to seek knowledge." (Ibne Majah)

Explanatory Note : Since Islam is based on the certain knowledge revealed by God, in the shape of the final law and advances its views with the supporting force of argument, it therefore very rightly lays extreme stress on the acquisition of knowledge. This is one of the many *ahadis* by means of which the Holy Prophet (peace and blessings of Allah be on him) has enjoined on Muslims, both men and women, to acquire knowledge. He was so particular about it that according to another *hadis*, he is reported to have commanded "Seek knowledge even if you have to go to China for this purpose." It should be borne in mind that, owing to the conditions obtaining then, China was not only the most distant country from Arabia, but also the way to it was full of great hazards. Travelling to it was beset with extreme dangers and great hardships besides entailment of extraordinary expenses. The Holy Prophet (Peace and blessings of Allah be on him) has, by singling China out, by way of example in fact underlined the value of knowledge, to impress on the faithful, the necessity of acquiring learning even in face of extreme hardships and prohibitive distances. The early Muslims, accordingly, as historical evidence shows, used to travel hundreds of miles and undergo heavy expenses to hear a hadis of the Holy Prophet (peace and blessings of Allah be on him) from his companions. When a man, after having traversed hundreds of miles, came to Damascus from Medina, to hear from Hazrat Abu Darda (Allah be pleased with him) a tradition of the Holy Prophet (peace and blessings of Allah be on him), Abu Darda related to him that particular hadis and also told him that he had heard the Holy Prophet (peace and blessings of Allah be on him) say that whoso undertook a journey for the purpose of acquiring knowledge, Allah would open up for him the way to it and and at the same time open his way to paradise. In another hadis, the Holy Prophet (peace and blessings of Allah be on him) has observed that a learned man in comparison with a worshipping man who lacks knowledge is like unto the full moon in comparison with a star. Again in another hadis, the Holy Prophet (peace and blessings of Allah be on him) says that a learned man far outweighs a thousand worshippers against the satan. Another *hadis*, of the Holy Prophet

(peace and blessings of Allah be on him) carries the statement, "The learned who are also pious constitute the greatest good of my people" In yet another hadis the Holy Prophet (peace and blessings of Allah be on him) has observed that the learned Ulema are the heirs of the Prophets. As, the Holy Quran says, true learning must be accompanied by righteousness, piety and proper deeds, otherwise it is nothing better than a load on the back of a donkey.

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In short, Islam has laid extreme emphasis on pursuit of knowledge and true learning has been accorded the next place to faith. Besides, knowledge has been aptly declared limitless Hence the instruction that the more one acquires it, the more one should seek to increase it. Even the Holy Prophet (peace and blessings of Allah be on him), the Pride of creation and the Chief of the Universe and Head of the Messengers has been taught by Allah the Excellent the following prayer in the Holy Quran. "Say: Lord grant me increase in knowledge".

As already made clear in the hadis under review, the Holy Prophet (peace and blessings of Allah be on him) has not restricted the pursuit of knowledge to men only. He has similarly commanded womenfolk to seek knowledge. It is a matter of deep regret that, notwithstanding these peremptory injunctions, the standard of educational advancement of Muslim men and women far from being superior to that of other people, is in fact, comparatively very poor and low. Before the partition of India, the percentage of literacy among the Muslims was the lowest of all the nationalities - the Hindus, the Sikhs, the Christians and Parsees. This exhibition of illiteracy does little credit to a people who owe allegiance to the most learned of world Reformers (peace and blessings of Allah be on him). It is high time Muslims realized their obligations and set about not only leading but outdistancing the rest of mankind in the field of both secular and religious learning.

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Maulana Mohammed Siddique Amritsari H.A.,M.A., Ex-Amir and Missionary Incharge, Fiji

The Dominion of Fiji lies wholly within the Southern tropics, that is between the Equater and the tropic of Capricorn.

Geographically the territorial limits of the Dominion by the Deed of Cession of 1874 lay between 15 and 22 degrees south latitude and 117 degree West longitude and 175 degrees East longitude. In January, 1965 the boundaries were extended a bit farther whereby the total area of the then colony enclosed became 274,000 sq. miles, about 97 per cent of which is Ocean: and the Island of Ratuma which has also been added to the main islands has added another 18 sq. miles to the above figure. Fiji is no more a British Colony and is now a Dominion.

The estimate of the number of islands that make up Fiji Group varies from three hundreds to five hundreds out of which only about 100 are permanently inhabited. Thus, the population area of Fiji is approximately 7095 square miles only.

At present the largest and the most populated and civilized or disciplined islands are 1. Viti Levu the largest, 2. Vanua Levu, 3. Taveuni, and by the grace of Allah, the Ahmadiyya Communities are well established in all the three. In Levuka which is another important island and was at one time the seat of the Fiji Government and where the deed of cession to the British Crown was signed, there is a small but faithful group of Ahmadi Muslims and the tabligh activities are caried on by them enthusiastically.

It is agreed by most authorities that the first migrator groups to these islands came from South East Asia via Indonesian chain of islands. The first inhabitants who came to these shores through South East Asia originally belonged to East African Negro clans. They may be regarded as the earliest navigators who sailed probably from Tanganyika, East Africa via South East Asia; and by gradually mixing up with Melanesian and polynesian groups penetrated Fiji islands very long after departing from their original East African homelands.

It was in the ninteenth century that the settlers, traders and Christian missionaries from Europe ventured to Fiji in great numbers. It is said that the Deed of cession to the British Crown which was signed in 1874 by the great Fijian King Cakoubau included the condition that all the then inhabitants (Fijians) of these islands will have to be converted to Christianity. Hence, all the descendents of the early Fijians are almost hundred per cent Christians now. We the Ahmadiyya Missionaries preach Islam to them and distribute English and Fijian pamphlets among them. Some of them hame joined us and accepted Islam.

On their arrival in Fiji the

colonists of Europe needed labourers and other workers for their Sugar-cane and Coconut plantation enterprise. They first brought in some chinese but in view of the hardship needed for such job they proved of no avail. Then the Indians were brought as indentured labourers to work the plantations among whom there came seme Muslim Indians from central and northern parts of India. Although, later on, under dominant Hindu environment and social pressure some Muslims became Hindus, yet, a vast majority of them remained firm and faithful to their true Islamic faith though for lack of Islamic knowledge and scarcity of efficient religious instructors they became slack in practising Islam.

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Probably in the twenties and thirtees the Aria sect آریہ of Hindus of Fiji launched a very strong campaign against the Muslim minority by preaching Hinduism and laying social pressure on them, and as a result, some Muslim families turned to Hinduism. It was the time when the Shuddee Movement was in full swing in India. This pitiable situation com pelled the Fiji Muslims to send for a competent Muslim Missionary from Lahore Section of The Ahmadiyya Movement. Thereupon, one Mirza Muzaffer Beg came to Fiji who was well versed in Hindu religion. He fought hard here against the Shuddee Movement of the Arias and not only defended Islam but also challenged their religious leaders to come forward and prove the truth of their veidc philosophy and teaching. He gvae numerous open air lectures and proved the superiority of Islamic faith as expounded and explained in the promised Messiah's (peace be on him) books.

None of the Aria leaders accepted his open challenges, and as a result the Muslims of Fiji were rejuvenated and became courageous enough to defend their faith againt any religious attack or opposition. But, unfortunately after sometime a section of them caused a bitter sectarian friction among the Fiji Muslims. They said that since Mirza Muzaffer Beg was a follower of Hazrat Mirza Ghulam Ahmad (Peace be on him) and regarded him a Mujadid, he and those who follow or collaborate with him were Kafirs and must be excommunicated. Thenceforth, majority of Muslims began to hate and persecute the very person and his friends who had rescued them from the clutches of the Hindu oppressors. Since then the Fiji Muslims have, not been able to live as a united Community. They could not exercise mutual toleration and appreciate the fact that out of Fiji's total population of over 500 000, the Muslims were only a handful of about 55,000.

Later on, some of Mirza Muzaffar Beg's friends i.e. those who became attached to Lahore Section of the Ahmadiyya Movement realised that the real claims of Hazrat Mirza Sahib عليه السلام were purposely being hidden from them and even his books were not distributed or shown to them They therefore, sent for some of Hazrat Mirza Ghulam Ahmad's (peace be on him) own books and read them. They found out that he not only claimed to be Mujadid but also a prophet subservient to the Prophethood of the Holy Prophet Mohammad (Peace and blessings of God be upon him).

In order to find out the truth and the real cause of the split between the followers of Hazrat Mirza Sahib (peace be on him) a prominent Muslim of Nandi, Fiji, Haji Mohammad Ramzan Khan went to lahore, Rabwah, and Qadian, and had some

lengthy discussions with Ulemas of both parties. He was convinced that the Rabwah Ahmadiyya Jama'at was on the right path and that the Islam represented by them was the true Islam. While at Rabwah, he had the privilege of making baiat at the blessed hands of Hazrat Khalifatul Masih II himself. He was so favourably impressed by the missionary work done by Rabwah Headquarters that he requested Huzur to send a missionary to Fiji Islands.

Thus Maulvi Sheikh Abdul Wahid Fazil H A. Ahmadiyya Missionary was sent to Fiji by Hazrat Khalifatul Masih II He arrived in Fji in 1961 and opening a new Islamic Tabligh Mission started removing misunderstandings regarding Ahmadiyya Movement. At the very outset he had to face very bitter opposition from all quarters of not only the general Muslims but from the Lahori section also. But, with the help of God he smounted all difficulties and was able to win many righteous souls for Ahmadiyyat.

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Within a few years, with the help of God many faithful and large Ahmadiyya communities sprang up at Nadi, Maro, Lautoka, Suva the capital city of Fiji, Labasa and balelwa. A beautiful small mosque was built at Valoca, Labasa island, in addition to the Central mosque Suva. Sheikh sahib also started a monthly magazine "Islam". It contained scholarly and timely articles in four different languages, namely Urdu, English, Hindi and Fijian. Through this Magazine the Maulana was able to convey the message of Islam to every nook and corner of the country and the members of the Jama'ats did their utmost to help him in this enterprise.

The Maulana also established a fairly large and up to date religious library which has since been considerably enlarged and is used by Ahmadi and non-Ahmadi members extensively.

In 1968, Maulana Noorul Haq Anwer Fazil was sent to Fiji from Rabwah who took over from Sheikh A Wahid Fazil. Towards the end of 1969 however as their services were needed elsewhere, they were both called back to Pakistan and Dr. S.Z. A. Shah was sent to take over the charge of the Fiji Mission. On his arrival, he toured thoughout the country and, then, with his centre at Suva, re organized the communities. He also opened an Ahmadiyya Multiracial school at Lautoka at the request of the Lautoka Ahmadies which is now running successfully and progressing day by day.

In July, 1970, two more missionaries were posted to Fiji by Hazrat Khalifatul Masih III. namely Maulana Ghulam Ahmad Badhumali H.A. Fazil and the writer of this article. On Dr. S. Z. A. Shah's return to Pakistan in November 1970 I had the privilege of becoming the President and Missionary In-Charge of Fiji Mission. Due to ill health, however Maulana Ghulam Ahmad Badhumali Fazil H.A., had to, return to Pakistan in March 1972. He was re-replaced by Maulana Ghulam Ahmad Farrukh in June, 1972.

At present, Fiji has seven Ahmadiyya Mosques, one Ahmadiyya multiracial School and one Kindergarten school at Lautoka. The first and the oldest Mosque is the Suva central Mosque called Fazle Omer Mosque. It was converted into mosque from a fairly large house bought by the Mission in 1963. A part of its premises con-

tains missionary and guest quarters and a library. Preparations are under way to construct a large double storey building on this site. It will include a large mosque, a missionary quarter, a Lajna Office, a meeting place etc. and a guest house while the building at the ground floor will comprise seven commercial shops, a clinic, a library, car park, reading room, and sunday school hall which will also serve as lecture room. The project is going to cost about 150,000 dollars which is being subscribed by the members in instalments. By the grace of God the project will be completed in due course.

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There is another double storey mosque at Nadi which was completed in 1972. The whole of the upper storey is mosque with three domes and four minarets, the total cost of which was donated by Haji M. Ramzan Khan alone. May God bless him. The ground floor contains missionary and guest quarters, library and reading room. This was built through donations from members and well wishers. This Mosque is called Masjid Aqsa, and was formally opened by me towards the end of 1972.

The third mosque is at Valoca, Labasa called Masjid Mubarak. It was built in 1964. The land was offered by a faithful Ahmadi Haji Rahim Baksh and building expenses were borne by the Fiji Jama'at.

The fourth mosque is Masjid Mahmud at Maro. Its foundation stone was laid by Hon. Sir M. Zafrullah Khan who came to Fiji in November, 1965, for a week. A grand reception was given to him by Fiji Government in addition to many other socities and Ahmadi Jama'ats. Many dinners, tea parties and meetings, were held in his honour though he had come in a private capacity. It was completed in 1972 and its opening ceremony was performed by me in 1972. It is beautiful and largest Ahmadiyya Mosque in Fiji.

The fifth mosque was built at a town called Naservanqa, in Labasa, Islands. It is a small Jama'at, just about five families, the rest of the people extremely intolerant. God helped us and our members proved to be so strong and faithful that now since last year despite bitter opposition half of the Muslim population of the town has joined Ahmadiyyat.

The sixth mosque's foundation stone was laid by me in November, 1972, in Lebasa town. It had no Ahmadiyya Mosque previously though it is the capital of that large Island. The mosque is named Nasirudeen Mosque. It was completed in June, 1973.

The eighth Ahmadiyya Mosque has been completed at Lautoka in Lautoka Ahmadiyya multiracial school Compound. It serves not only the school but the whole Jama'at of Lautoka which is the largest town of Fiji.

The Holy Quran was translated in Fijian language during the time when Maulana A. Wahid was in Fiji but due to some unavoidable circumstances it is not yet ready for printing. During the period from July 1970, to November 1973, when I served in Fiji, about 20 thousand pamphlets and booklets were printed on Islam and distributed throughout the country. Also about 1000 copies of the Holy Quran in English, some with commentary had been sold, distributed and presented to universities, colleges, schools, Public libraries of Fiji, Australia, New Zealand,

and some other Islands such as Tongha Islands, New Hebrides etc. About 60 copies of the Holy Quran by Sir M. Zaffrullah Khan, (translation) and also the one published with Commentary by Tahrik i Jadid had been personally presented by the Ahmadiyya Muslim Delegations headed by me on many occasions to some kings, Paramount Chiefs, Governors, Princes, Prime Ministers, Ministers, High Commissioners, Army Officers and Ambassadors of various countries of the world.

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A monthly magazine namely Dine Islam is being regularly published by the Central body of the Lajna Imaillah of Fiji. Fiji Ahmadiyya Mission has also got a good printing press "Noor Printing press" so called after the name of Hazrat Khalifatul Masih I and It is by that press that the Monthly Magazine of the Fiji Lajna is printed. It was bought in 1972 and establisned at Lautoka.

I handed over the charge of Ahmadiyya Mission, Fiji to Maulana G.A. Farrukh H.A., in November, 1973 when I left Fiji for Pakistan after serving Islam there for about three years and five months. On my arrival at Rabwah, Maulana A.R. Razi H.A., B.A., was posted to Fiji to serve as Muslim missionary together with Maulana Farrukh. On Maulana Farrukh's return to Pakistan in 1976, Maulana Razi became the Amir Incharge of Fiji and so the Jama'at there continued to progress under the able guidance of the above mentioned two Maulanas.

Maulana A. R. Razi returned to Pakistan in July 1977. The present Amir Incharge and President of Fiji Mission is Maulana Din Mohammed Shahid M.A., and he is assisted by Maulana Sajjad Ahmad Khalid B A, Shahid, at present residing at Nadi, Fiji. With the grace of God both the missionaries are doing their utmost for the uplift of Islam and Muslims in the Islands and are struggling hard for the advancement of the Mission. May Allah crown their efforts with success and bless them with countless new converts to Islam.

(*Continued from page 3*)

words of My mouth.

Arabic:

O Isa, I shall cause thee to die and shall raise thee towards Me and shall place those who follow thee above those who disbelieve, till the Day of Judgment; a group from among the first and a group from among the last. (Urdu): I shall demonstrate My flash and shall raise thee through My Power. A warner came to the world and the world did not accept him but God will accept him and will establish his truth by powerful assaults.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

This is an organ of the

AHMADIYYA MOVEMENT

address

The Review of Religions,

Rabwah—Pakistan.

Annual Conference of

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AHMADIYYA MISSION GHANA

The Regional Annual conference of the Ahmadiyya Mission Ghana was held at Tamale on Saturday, the 30th July, 1977. In addition to the swarming numbers of devoted Ahmadis who had come from all over the country and especially from its Northern region, the conference was attended by high Government officials and hundreds of admirers of the Movement.

Maulvi A. Wahab Adam, Amir and Missionary incharge of the Ahmadiyya Movement in Ghana welcomed the guests and explained to them its objectives and the service which it had rendered to the people in the last year, also the targets which it would endeavour to achieve in the next year. Below are reproduced some portions from his speech. (Ed,.)

"It is a well known fact that the Ahmadiyya Movement stands for unadulterated Islam and is committed to the propagation of Islam as preached and practised by the Holy Prophet Muhammad himself.

It is our belief that the work of the propagation of Islam should not be confined to any place or people. It is also our belief that the teachings of Islam have inherent qualities which do not fail to make an impress upon any rational being. To us, therefore, it is unnecessary to use force to win men to Islam.

Members of Ahmadiyya Movement who are over 10 million and are to be found in every part of the world, are therefore peaceful and law-abiding citizens, ever dedicated to the service of God and humanity.

We observe with satisfaction and gratitude to Allah that the Movement has moved faster this year than ever before. On both national and regional levels, we have increased our financial contributions over one hundred per cent. We have therefore opened and maintained new branches of the Movement in the Western, Eastern and Volta regions, without financial strain.

With the assistance of our International Headquarters, we have set up a modest but most efficient printing press at Saltpond which has not only made us almost self-reliant in our printing requirements, but also has every promise of becoming an economic asset to the Ghana Mission. *Inshallah*, If Allah permits.

Apart from printing 20,000 copies each of the Muslim Prayer Book and Primer for the reading of the Holy Quran, we had initiated plans also to

print 20,000 copies of the Holy Quran with English translation. But for a few impediments, the Holy Quran with English translation and the Holy Quran with Akan translation would have seen the light of the day.

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To organize and guide our preachers as effective vehicles of the message of Islam, the Ahmadiyya Muslim Preachers' Association (AMPA) was inaugurated at Ekrawfo followed by a most successful National Conference of AMPA in Kumasi a few months ago. The aims and objectives of AMPA include the regular preaching of the peaceful message of Islam in all cities, towns, villages and hamlets, and the distribution of Islamic literature to educational institutions, libraries, prisons and hotels.

I am extremely glad to say that the Northern branch of AMPA is very active. To make their preaching more effective, we have recently donated to the Northern branch of AMPA a set of public address system. I have no doubt that all our brethren in the North will co-operate with the Regional Executive of AMPA and assist them in the discharge of blessed duty. A new spirit of dedication was infused into our youths with the holding of the first National Ahmadiyya Muslim Youth Rally in Kumasi. At the rally we told the youths of the Movement, there is dignity in labour and so instead of clamouring for white collar jobs, they should go to the land and make use of the wide rich land with which Allah has endowed Ghana.

By the grace of Allah, the message was well received. We have since established two farms, one in the Central Region, Besease, where we have planted cash crops including coconut trees. The second farm has been established in Ashanti, at Kokofu, where we have planted pepper, cassava, plantain and maize. We should make an effort to acquire a piece of land also in the Northern Region and develop along with our existing farms as the Mission's contribution to the nation's *Operation Feed Yourself effort*.

Out of the over forty primary and Middle schools and seven Secondary Schools established in the country by the Movement, 9 Primary and Middle Schools as well as 1 Secondary School have been sited in the Northern Region. On experimental basis, we established recently an English-Arabic School in Tamale. The experiment is so successful and encouraging that the Mission intends to establish many such English Arabic schools in the Northern Region in due course. An effort will be made to site most of these schools in the rural areas where such schools are most needed. Because of the peculiar problems of siting schools and colleges in rural areas, I should like to call on officials of the Ministry of Education and Local Councils to co-operate with us and assist us in this useful venture.

We have also established 4 hospitals in the country for it is our belief that though ours is purely a religious organization, one must live in the world to be able to worship God. It follows therefore, that the development of the material aspect of life is as important as the development of the spirit. It will even be true to say that the development of the spirit is conditional to the development of the body.

It is for this reason that though we are purely religious community we consider it necessary that as citizens of this country, we should show concern

about whatever affects its destiny.

It is my belief that intellectual excellence is not the monopoly of any people or nation. What others have done, others can do. In principle therefore, nobody can question the right of Ghanians to search for a system of Government which is most suited to us. Our independence confers upon us that right. To deprive us of that right is to deprive us of the mental faculty endowed to us by God Himself. It is necessary however that the search should be carried out in an atmosphere of perfect freedom, peace and harmony. It is my humble opinion that it is for all Ghanians to ensure that this is done. The fact, however, remains, that for any system to work effectively, Ghanians as a people will have to change their attitude towards life. Our obsession with material goods has become almost like a disease. The importance attached to material goods is so great that one feels one must grab it by all means, fair or foul.

This is because the society in which the Ghanian finds himself recognizes and respects only that man who has money though the man may be notorious for being corrupt and dishonest. The Ghanian finds himself in a society where the man without material goods is despised though he may be reputed for being scrupulously honest, fair and upright.

That attitude will have to change before Ghana changes for the better. That change should be so radical, so thorough, so complete that it should permeate the entire fabric of our society.

But that change will not come unless we as a nation despise evil and recognize and even reward virtue. Let us treat every cheat and dishonest person as an outcast until he reforms and people will begin to hate evil. Let us treat him as an outcast though he may possess mountains of gold and people will begin to realize that evil does not pay even in this world.

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On the other hand let us as a nation recognise the virtuous, honest and learn the value of virtue. Let us all pray and make a conscious effort to bring about that change for therein lies the salvation of dear Ghana.

It is my honour and privilege to welcome you all to this august conference. May Allah bless you all and, out of His sheer grace, make this conference a source of blessings and prosperity for the entire nation.

Let us now pray for the success of our deliberations. Let us also pray for Allah's guidance for our leaders, that is, the members of the Supreme Military Council and the government to lead us on the path of virtue, unity, peace, harmony, progress and prosperity.

Let us also pray for the amelioration in the plight of all the suffering masses of the world.

Let us also pray for our bloved Spiritual Leader Hazrat Amirul Moomineen, Khalilatul Masih III, for his long life and continued service to the cause of Islam and humanity. May each one of us here partake of the spiritual favours and blessings of this gathering. (Amen).

APPRECIATION OF AHMADIYYA MOVEMENT IN GHANA

Below we reproduce the speech delivered by Col. R. K. Zumah, Regional Commissioner, Northern Region Ghana, with which he inaugurated the Regional Ahmadiyya conference of the Ahmadiyya Mission held in Tamale on July 30 1977 : The address shows how deeply the work of the Ahmadiyya Movement is appreciated in Ghana Government circles. (Ed.)

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Amir and Missionary in Charge of the Ahmadiyya Mission in Ghana, Distinguished Guests, Ladies and Gentlemen :

I wish first of all to bring to you the good tidings of General I. K. AAcpeampong Head of state and Chairman of the SMC and Members of the SMC and to express my sincere thanks and appreciation for your kind invitation. I am happy that I have been able to be here with you this morning to say a few words to you on the occasion of you Third Annual Conference.

I received your invitation to open your Second Annual Conference held about this time last year, but owing to official engagements in Accra at that time, it was not possible for me to perform the function personally and I was therefore represented by the District Chief Evecutive for the Western Dagomba District Council.

Ladies and Gentlemen, as you might have noticed by now, it is the aim of the Government of the Supreme Military Council to improve upon the quality of life of every Ghanian. In the pursuit of this noble aim, various policies and programmes have been initiated to resuscitate our economy into a viable, self generating entity. Our second objective has been to create conditions which are conducive to the development of upright citizens of the highest spiritual and moral calibre with a deep sense of dedication to our national aims and objectives.

To succeed in transforming Ghana into a happy nation, there is the need to educate our people to eschew apathy and laziness, selfishness and other indices of moral and spiritual turpitude because we are aware that no amount of planning and effort will bear any fruits unless we infuse into our citizens the spiritual and moral values.

In its sustained effort to bring probity into our national life the

Government of the Supreme Military Council counts on the support of the religious movements like yours which can exert the type of influence required to create favourable climate for moral and spiritual development.

I believe that you have assembled at this Annual Conference to take stock of your activities as a religious movement, to evaluate your strategies and their effects and to make a fresh start in a more purposeful way to help the Government eradicate socio-economic vices which have plagued this country since the time of Independence.

It is highly gratifying to the Government that your movement has a long history of fruitful association with the social and economic efforts of this country. The services you have been providing, particularly for our rural communities in the fields of health, education and spiritual development are well known and deserve our gratitude and commendation.

From a minor religious post, established in Tamale in 1938, the Mission can now boast of nine primary schools mainly situated in the Western Dagomba District and one Commercial Secondary School at Salaga established under the Nusrat Jahan Scheme. I understand that the Mission has received a further grant of C 30,000 00 (thirty thousand cedis) from Rabwah, the International Headquarters in Pakistan, to finance the building of a boarding house for the commercial secondary school at Salaga. Out of that grant, an amount of C 2,000 00 is to be earmarked and utilised in the form of assistance to needy students irrespective of their religious beliefs. This small gesture is to portray the non-sectarian character of the school.

In its efforts directed at the advancement of moral education, development of laudable moral qualities among the public and the abhorence of social evil, your Mission publishes and distributes copies of 'Guidance' which is the only Muslim monthly newspaper in Ghana. It is appropriate to remark here that the objective of this newspaper is in line with the Seventh Principle of the Charter of Redemption which is the Mobilization of Spiritual and Intellectual faculties and Willpower of the Nation. I hope that the good work being done through this publication will continue and expand with increased circulation.

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With regard to future development, I understand that the Mission plans to build and equip a hospital in the Northern Region under the Nusrat Jahan Scheme when the Government's approval has been obtained and the question of the siting cleared with the Ministries concerned. The fruition of this plan will be your contribution to help meet the health needs of our people Further more the materialisation of your plans to establish and maintain Ah-Ahmadiyya Livestock and Grain Farms by enthusiastic members of your 'Jama'at' in and around Tamale will be a meaningful and practical demonstration of your contribution to our agricultural revolution.

This is perhaps the last time that your Annual Conference is being held on these premises. I am told that a new site has been acquired on the Tamale-Yapei road for the erection of a new Regional Headquarters. I hope that you will take the opportunity to put up ultra-modern buildings to befit that

(*Continued on page 23*)

Failure of Christianity in Japan

The article reproduced below from a Japanes Daily The Daily Yomiuri' Tokyo, dated 30, 8, 76, shows that Christian proselytizing efforts in Japan for the last century have miserably failed. (Ed.)

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"Foreign Missionaries Here Changing Ideas, Tactics"

"After more than 100 years of trying to convert Japan to Christianity, foreign missionaries are beginning to change both their attitudes and their tactics.

"We are moving toward a new type of Christianity," said Father Jose M. De Vera, a Jesuit priest and dean of Sophia University's International College in Tokyo.

"We have changed. We are not out to convince and convert people (in large numbers). We are out to make them aware of the possibilities of Christianity. If they find something there, fine.

"Despite the efforts of thousands of foreign missionaries since Japan was reopened to the world in 1856, only about I percent of the 113 million Japanese are baptized Christians. Another one to two million consider themselves Christian, though they are not baptized or affiliated with a formal Christian religion, according to a recent government study. Nearly all the rest are Buddhist or Shintoist or both.

Reason For Failure

"Many missionaries say the reason for their lack of success involves characteristics of Japanese culture, compared with the Western nature of Christianity. And they say part of the problem involves the missionaries themselves.

"The Catholic Church does not usually use a strong evangelistic approach in missionary work, but early missionaries were often strict and dogmatic said Father Fiavian Walsh, a Franciscan who has been in Japan 17 years.

"In addition some of the tactics of the missionaries were offensive to prospective Japanese Christians.

"When we first came here, we were trained to go door-to-door," said the Reverend Hubert Helling of the Church of the Nazarene. But in Japan not even salesmen go door-to-door. "It's considered impolite, bothersome."

"Our main work is door-to-door," said the Reverend Percy Izlaub, leader of the 60 Jehovah's Witness

missionaries here. "If the Catholics had the zeal of Jehovah's Witnesses they'd increase.

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"We know our approach is controversial (in Japan)," he said. "But it's worked for us and we'll never deviate.

> Everyone (in the church) must preach or they are not missionaries."

"However, Izlaub acknowledges that in 27 years of missionary work in Japan his church has attracted 45,000 members.

Direct Approach Disliked

A recent survey ordered by the Oriens Institute for Religious Research and conducted by the J. Walter Thompson Agency found Japanese resent and strongly dislike the direct approach, either on the street or at their door. It turns up few prospective converts and alienates the others.

"Japan may be the hardest country in the world for the old style 'conversion' missionary," said the Reverend David Swain, editor of the Japan Christian Quarterly. "Its's the Japanese delicacy of human relationships. You just don't go crashing into someone's life like that."

"After a few years in Japan learning the language and the culture, Catholic and protestant missionaries interviewed said they had moved away from such tactics. Instead, they make themselves known in the town or city, work with already-converted Christians and wait for others to come to them.

But converts dont come very fast.

"Resistance to Christianity comes from the whole cultural background." said the Reverend Kenneth Dale, head of the Fellowship of Christian Missionaries. "They have deep roots in Buddhism. Until the cultural background has changed, It's going to be very difficult."

Problems For Christians

"Christians may be admired for their strong moral code and their honesty in Japan, but they are also marked as different.

"Christians are sometimes discriminated against in their jobs, not overtly but in promotions or assignments, Dale said. They also sometimes face difficulty finding husbands or wives.

"Because of the problems they encounter many missionaries become discouraged and return home.

"We (Catholics) have lost 200 or 300 in the last few years," said Father Bede Fitzpatrick, a Franciscan who has been here 19 years

"Protestant churches also say they have lost many missionaries for similar reasons.

"Those who remained have moved away from efforts to convert large numbers of people. They're not discouraged, but they are much more patient.

"We foreign missionaries realize how limited we are in our effectiveness," Dale said "There are just so many limits. We're not very effective".

"Most of the foreign missionaries in the large Protestant church group are no longer involved in direct missionary work. They are teachers, writers or specialists in some other church related work.

Main Instrument

The main instrument for spread-

(*Continued on page 21*)

Ahmadiyya Islamic Centre Ivory Coast.

Activities for the year ending 31/8/77.

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Maulana Ahmad Shamsher Sookia, Missionary Incharge

1. Mosque: Every morning, after Fajar Prayers, some Quran explanations are done, or du'a recitation with meaning On Sundays, after Maghrib Prayers, some verses of the Holy Quran are read and explained in detail. Twice a week, a page from the writings of the Promised Messiah is read and explained by brother Idrissa Tihero. Over 100 adults including non members attend Friday Prayers. Over 400 adults including non-members attend our Eid Celebrations. They form a cosmopolitan group of Ivorians and those hailing from Mali, Niger, Ghana, Upper Volta, Benin and Senegal, all clad in their colourful flowing robes. The sermon is listened to with rapt attention.

2. Madrassa: An Arabic class of 40 pupils is being run by the Mission. They are being taught Prayers, Quran recitation, elementary Islamic ethics, simple arithmetic and Arabic They observe their Zohar Prayers in the mosque. Over 50 boys and girls attend our two month special classes for the holidays. They are taught prayers etc.

3. Coaching adults to read the Holy Quran: Individual attention is being paid to 8 adults. Mrs Saida Sookia is sharing this responsibility. African sisters avail themselves of this opportunity, even a young Libanese girl. All attend Friday Prayers.

4 Attending to queries: The queries of visitors who keep coming and going are attended to. Often they are College or University students. Discussion with Jehovah Witneses or Wahabiya always turn out in our favour by Allah's grace.

5. Preaching and dissemination of literature: is done almost every day by the following: Muallim Ahmad Toure, brother Idrissa Tihero, brother Moussa Diaby (a new convert) brother Said Konate (a new convert) and Missionary. We cover the offices, the bus station, the market places. A 'from door to door preaching, is also conducted. We have disposed of over 500 of our own booklets and 1500 booklets from Mauritius and Holland.

6. Addressing College students: Islamic Konwledge was imparted regularly to two Government Institutions: College d'ffirientation de Treichville and College d'Abobo. The Christian fiancee of the Supervisor of the former College was made to embrace Islam and their Nikah ceremony was performed in our mosque. An appropriate khutba with stress on the status of women in Islam and Christianity was delivered which was much appreciated.

7. Preaching at Aquique Ceremony is performed on an average once in a month. It is always attended by non members as well. The significance of the ceremony and some other beauties of Islem are explained and the Muslims are urged to work for the progress of Islam.

8. Publication of literature: Booklets totalling 17000 copies have been published of which the latest

are 'The last 28 chapters of the Holy Quran with Arabic text, transliteration and French version'. 'The complete Muslim Prayer Book', 'Life of Holy Prophet Muhammad (S A.W.) 'Mention is made therein of the activities of our world-wide Movement and the advent of the Promised Messiah. Our literature is much appreciated by the intelligentsia and by the common public as well. Without their warm support and encouragement, we would have been restricted from producing more and more. In this connection, the following extracts from a letter written on 3/8/77 by Professor Fofana Youssoufou (of Abidjan University, now attached to the Ministry of Technical Teaching and Professional Training) addressed to Hazrat Khalifatul Masih III, may be read with interest:

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"In the present stage of our development in Ivory Coast all the institutions which stand on efficient footing are based in Abidjan where is created a real role of development, radiating on vast regions of Africa. In this setting, I was given the opportunity to observe your representative Ahmad Shamsher Sookia and I sincerely appreciate his methods of approach to Islam. In this domain, his publications already rich, important, persuasive and convincing force admiration and compel me to make a favourable prognosis for the expansion of Islam in Ivory Coast. In my country.. the ever strengthening of our faith is being operated day by day thanks to his publications, adapted not only to the Ivorian context but also and above all to the dynamic evolution of the world in general,... He has shown proof of a remarkable adaptation on the technical side in the production of documents and has also displayed a very particular dynamism in the animation of devotees flocking at the Centre in Abidjan..."

9. **Conversion:** 55 persons have joined the fold including some University students and a journalist working for 'Fraternite Matin', the only daily in Ivory Coast. Al-hamdu lillah. May Allah grant them steadfastness in their faith.

(*Continued from page 19*)

ing Christian influence is education. The Catholics have set up nearly 1000 schools—kindergartens, middle and high schools, plus 12 universities The Protestants have hundreds more.

"Nearly all those schools have excellent reputation, and the students are 95 percent non-Christian. Courses of study are usually non-religious, but the teachers are often priests or ministers.

By attending Christian schools, Father De Vera said, the students are at least exposed to Christianity, and learn something about Christian values.

"The tactic seems to be working, according to Father Fitzpatrick.

"There may be only three million Christians in Japan, but there's another 15 million thinking about Christianity and studying it," he said.

"I really don't care about the numbers," Wather Walsh added. "The unseen influence of the church is far more important. You can't see it or prove it, but it's there."—AP."

The Blessings of Ramadhan

Miss Sayyarah Hikmat

The holy month of Ramadhan holds a treasure house of blessings for us. It serves the purpose of a refresher course, which is held every year and which animates and invigorates us in the pursuit of spiritual happiness. After having undergone this course, we can attain to that ideal state of bliss which has been described in the Holy Quran as "The contented soul'. In it man's love is reciprocated by God Almighty and being one of His chosen servants, he enters His paradise. (89 : 28 31). This blissful state can be attained to through true worship of God which He has made obligatory on His servants (51 : 57). Fasting and prayers are the two main elements of this worship.

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Fasting has been prescribed by the Holy Quran so that we may become righteous (2 : 184). By observing fasts, we undergo a rigorous physical, spiritual and psychological discipline. We come to feel and share the lot of tarvings humanity. We know what it is to go without food and suffer hunger pangs. And above all we learn how to curb our fiery desires, how to kill our ego, and how to suppress our needs for the will of God. This training influences our attitude regarding our relationship with our fellow beings and contributing to their welfare subscribes immensely to the social good.

According to the Holy Prophet (peace and blessings of God be on him) the month of Ramazan is the greatest and the holiest of months. In this Holy month, the doors of spiritual blessings are opened wide. The fountains of serenity and calm flow ; so that thirsty souls may quench their thirst and ascend the heights of Heaven ! It is the glorious occasion ; when God's gifts are showered upon earth. The Angels of God descend upon earth in numbers countless ! The paradise is especially adorned at the advent of Ramazan ! Another tradition of the Holy Prophet (peace and blessings of God be on him) says : "Man is rewarded from ten to eleven hundred times for his noble deeds, but God Almighty said, "Fasting is for Me ; and the reward lies in achieving Me. The keeper of Fast will be granted the honour to have access to Me, as he is sacrificing his hunger, thirst, desires and needs just for Me ! The keeper of fast is blessed with two unique types of real pleasures ! Firstly when he is breaking his fast, and satiating himself with eating and drinking, Secondly, when he will be blessed with My Glimpss !"

The following traditions of the Holy Prophet (peace and blessings of God be on him) further show the efficacy of Fasting in moral and spiritual elevation of man. "One who keeps fasts not for hypocricy or false show, but with full devout faith in God, invoking His mercy, his sins hitherto committed will be forgone".

"In the last phase of each night, an Angel of God gives the clarion call, "Is there awake some asker whose demands should be fulfilled ? Is there awake any Pardon seeker, whom pardon should be granted ?"

"Two men are tthe most unlucky, "One, who had the opportunity to face Ramazan, but Ramazan passed without his sins being forgiven, the second one is he who was blessed with the presence of his parents, but the parents expired without his sins being forgiven".

"In the month of Ramazan, the gates of paradise are opened wide, and doors of Hell are closed and Satanic powers are fettered in chains".

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But fasting will only yield good results if it is observed with due regard to the conditions pertaining to it. If a man while fasting pollutes his tongue wish foul talk ; indulges in lying and slander it will be of no use to him- The Holy Prophet (peace and blessings of God be on him) has warned such a person that Allah cares not for his abstaining from eating and drinking. The real fast that leads us nearer to God is in the least a difficult exercise. It is changing our whole attitude to life. When we are fasting we must try to cultivate good morals. We must try to reflect the Divine attributes to the extent possible for a human being. We must try to become beneficent and merciful within the circle of our social relations. We must try to become the image of God and treat His creatures in the same manner in which He thimself would treat them. If we can do this, we can create a heaven on this earth. May God enable us to do so. Amen.

Appreciation of Ahmadiyya Movement in Ghana

(*Continued from page 17*)

sector of the Tamale Municipality.

With the very best wishes for future of your movement, I have the utmost pleasure in formally declaring the Third Annual Conference of the Ahmadiyya Movement duly open.

May your deliberations during this conference be in the best interest of the peoples in this Region and the country as a whole. May the Almighty Allah bless you all.

Thank You.

★★

CORRIGENDUM

Tahrik-i-Jadid, May, 1977, page 24, Column 2, under 'Lajna London' please delete "in which Sahibzadi Amatul Qudoos and Hazrat Syeda Mehr Appa made instructive speeches on various issues".

Read Regularly

THE

Tahrik-i-Jadid

MONTHLY

RABWAH

A Lajna-Meeting is a gift of God

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Welcome-Poem for a Lajna Meeting in Guyana

Hadayatullah Hubsch

A Lajna-Meeting is a gift of God
Accept this gift with an Islamic kiss
There's no one who could give you better biiss
To cool the passions' fire with a lot
Of Prayers for forgiveness, guidance, love
And patience, hope and help and all the good
To use the heavens weapon as you should
To get the righteous blessings from above
Make Lajna-Sisters dearer to you than a friend
And see that Islam does provide with all
You need until this transit world will end
You will be saved, if you'd follow the call
Of Ahmad, the Massiah of our time
He is the light, he is the friend of Muhammad
So live Islam, as Allah sends His Rhyme
And pay your alms and fast and say salat
And educate your children at the best
For they are Islam's hope for times to come
And your's the duty to stand every test
That God may give you at the end a sum
Which may enable you to enter paradise
With peace of mind and all the joy you need
So see that hardship is bliss in disguise
Whille prayers are the food with which you feed
Your hungry soul, to make her ripe and pure
Through following the path of Muhammad
Be blessed and in your mind be sure
The victory is always with Ahmad